



## HE IS RISEN FROM THE DEAD

When the women, at the sepulchre of Jesus, on Easter morning, heard the above words, they were overwhelmed, and no wonder. His resurrection, at this time, was to them something absolutely inconceivable. Even the disciples could not think such a thing possible. He had told them, as is clear from the following verse, Matt. 16:21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priest and scribes, and be killed, and be raised again the third day." In spite of this, there is nothing in the Gospel accounts of the resurrection to show that the disciples had the slightest idea that such a thing could happen. To the women it was inconceivable.

What then was their reaction, when on coming to the sepulchre in the early morning, they saw an angel and heard him say: "Fear not ye, for I know that ye seek Jesus who was crucified. He is not here: for He is risen, as He said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." (Matt. 27:5-7). Their reaction was what might be reasonably and psychologically expected: "They departed quickly from the sepulchre with fear and great joy." Three elements enter into that reaction: fear, joy, and action. Fear is the natural result of facing something completely unexpected and superior. It was almost as if they had been ushered into the presence of the Almighty. Their souls were filled with reverence, but while reverence seemed to possess their persons, another quality swept into their souls, as soon as they caught a glimmer of understanding: their adorable Jesus alive. Nothing so heart-warming had they ever before heard, and while reverential joy thrilled their inmost being, they were ready for action. "Go quickly and tell his disciples that He is risen from the dead," and "they departed quickly" on their mission.

What is our reaction to the message, "He is risen from dead"? To us this is not new. We have heard the beautiful Easter story from childhood. Centuries have been pondering over it; but it still leads us into the land of reverence and joy, I mean reverential joy in our Lord and Saviour, Jesus Christ. Easter is part of his story, the most beautiful story on earth. His human-divine life on earth, His message to mankind, His sacrificial death, His resurrection, are all part of a connected whole, and its crowning event is the resurrection. Jesus spoke of His life mission as the "work thou gavest me to do." That work is a unit. From the agony of the Cross He could truthfully say, "It is finished," yet God's seal of approval of Christ's life-mission, in the resurrection is an inseparable part of this story. That whole inimitable evidence of God's love may be compared to a Roman arch, in which the keystone is the resurrection.

Now lift up your eyes and behold the risen Christ, and say with the Apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled and that fadeth not away." (1. Pet. 1:3:4.)

Our reaction is strong living faith in the eternal risen Christ.

Strong, living faith does not exist without at least wanting to translate it into suitable words and deeds. Dedication to Christ results in action.

The women at the sepulchre "quickly" put their thought into action. They were sent by the angel on a mission to the disciples to tell them about their risen Lord. They were the first Christian missionaries. May we also be missionaries, faithful in the service of the risen Christ.

## Our Parish Messenger

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### HOW BEAUTIFUL UPON THE MOUNTAINS

How marvellous is the Prophet Isaiah! How poetic the imagination, how striking the figures, what rapture in the language, and how he drives home the truth.

The 7th verse of the 52nd chapter of his prophecy has at least some of those qualities: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."

Who is he that bringeth good tidings of peace and salvation? Supremely Jesus Christ has done just that. He brought peace with God, the source of all goodness, and He gave His life to bring salvation to mankind. What a message this is for all ages, and particularly for an age like this, when an earthquake seems to be rocking all human affairs. How majestic is His calm assurance when He says: "Thy God reigneth," which fact is not an excuse for complacency and selfish indifference but makes it certain that it is not in vain "to fight the good fight of faith." Fighting courageously, with complete reliance upon God is never in vain. Remember how courageously and with what perfect confidence Christ faced death: "Be of good cheer, I have overcome the world."

But Christ is not the only messenger; He left us an "example that we should follow in His steps." He and the Father are one; so He and His disciples should be one. This is, for example, clear from Romans 10:15 where part of our verse is quoted: "And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" All Christians, as one body, should be bearers of the good tidings of peace and salvation, and particularly those who are

specially called and have special opportunities for spreading the gospel of Jesus Christ.

The text places God's messenger in a striking beautiful setting, and there is harmony between the setting and the message: "How beautiful upon the mountains are the feet of him that bringeth good tidings." Maybe you think it strange to bring together such contrasting figures as mountains and feet; but mountains have grandeur, aspiration, majesty; while feet suggest the hard-working traveller. Majesty and honest, faithful work go perfectly together. "How beautiful are the feet." Here is inspiration, an acceptance of a divine commission, carried out in arduous work. Here is no following the line of least resistance. The message must be delivered. Love conquers obstacles.

I pray that every reader of "The Parish Messenger" may be a bearer of good tidings of peace and salvation.

I have exactly the same prayer for this journal. It was originally intended to be a messenger of information and goodwill between the congregations, so that they might be brought into closer fellowship. That is all perfectly fine, but don't you think it ought also to deliver a message from God, be God's messenger upon the mountains?

I now apply Isaiah's figure to our paper and think of it as God's messenger upon the mountains, reverently pointing to Him who was "wounded for our transgressions and bruised for our iniquities," to Him who was "raised for our justification," to Him who is the way, and the truth, and the life, the Saviour of all men at all times. I see our messenger as he stands upon the mountain, getting his message and giving it to the people. He views his field, sees the valleys around. He may see the United Lutheran Church on one side of the mountain and the Icelandic Synod on the other, but he knows that these two are one, and he would like to strengthen the bond of affection between them. He may feel called to interpret each to the other and multiply uniting love and helpfulness. May the Holy Spirit guide and bless that interpretation and make it fruitful for good.

Lord of heaven and earth, teach us all to bear one another's burdens, and so fulfill the law of Christ. How beautiful that would be.

The beautiful Messenger of God upon the mountains says: all hands to the load, lift it together.



From the agony of the cross, Jesus said: "Father, forgive them; for they know not what they do."  
(Luke 23:33)

## NOTES from OUR PARISHES

### NOTES FROM SELKIRK

By VICTOR R. ERICKSON

The Women's World Day of Prayer was observed on Friday, February 13, in the Salvation Army Citadel with Mrs. S. Olafsson, our pastor's wife, leading in the service and women from different denominations assisting.

Rev. S. Olafson officiated at a quiet ceremony in the parsonage on February 6, when Martha Carlson, daughter of the late Mr. and Mrs. J. Carlson, was united in marriage to Mr. Marino Haldor Bjornson, youngest son of Mrs. B. Bjornson and the late Mr. G. Bjornson. The young couple were attended by Miss Laufey Bjornson and Victor Erickson. They are residing at 1803 McSpadden Ave., Vancouver, B.C.

Mr. Jon Olafson, age 96, a resident of Selkirk for the past 60 years, passed away at the Selkirk General Hospital on Thursday, February 12. Funeral services were conducted in the church by Rev. Olafson on Tuesday, February 17. Mr. Olafson is survived by his widow, Margaret, and two sons.

Weekly prayer meetings are being held in the church each Wednesday evening during the season of Lent with our pastor officiating.

On Sunday evening, February 14, the first Sunday in Lent, the subject of our pastor's address was "The True Missionary Spirit". Following the service the Women's Missionary Society were hostesses to the members of the congregation in the parish hall, where refreshments were served by the ladies. The Selkirk Male Voice Choir, under the direction of Mr. E. N. Dennison, provided those in attendance with musical entertainment.

Miss Unni Lindholt, who has been the guest of her aunt, Mrs. O. Engelstad, for the past eight months has left to return to her home in Oslo, Norway.

### "CAMP NOTES"

By MRS. FJOLA GRAY

Even though we are still surrounded with snow, we feel Spring in the air. And as the proverbial young man, whose fancy fondly turns to thoughts of love, we, who are lovers of our "Sunrise Camp", turn to thinking and planning next summer's camp activities. Two of the three sub-committees of the Board of

Directors of Sunrise Camp, met at the home of its chairman, Mr. S. O. Bjerring, 550 Banning St., Winnipeg, on Friday p.m., February 6, 1948, for the purpose of discussing and drawing up a preparatory program for the coming Summer. Those committees were the Educational and the Recreational committees. The convenor for the former is Rev. Egill Fafnis, Mountain, N.D., U.S.A., and the convenor for the latter is Dr. Eyolfur Johnson, Selkirk, Man. Most of the members of those committees were present, and Mrs. Ingibjorg J. Olafsson, Selkirk, Man., the president of the L.W.L. also attended this meeting.

A schedule for the camp groups and prospective leaders and personnel was tentatively drawn up. A complete schedule will be in the "Messenger" at a later date.

At this meeting it was decided to institute a short preparatory course for group leaders and counsellors, this Spring. This would be for young men and women over confirmation. We sincerely hope that many of our young people, both from the city and rural points, will avail themselves of this opportunity to receive special instruction and coaching in guiding the younger children in various camp activities and Christian endeavor.

Now is also the time for parents and guardians to begin planning for their children to attend Sunrise Camp next Summer. Ladies' Aid Societies and other groups within our Lutheran Church activities could survey their respective communities for children and young people who would like to go to our camp, but for various reasons, usually financial circumstances, are not able to get to a pleasurable and health-giving camp such as ours. I am sure that it would be a cause for great satisfaction to anyone having that in mind to know that the opportunity given some child now, to come under the Christian influence of our camp, might be the guiding light to a better and fuller Christian life of our growing generation, in years to come. Think this over very earnestly, for we were taught by our Saviour, "What ye do unto the least of these, ye do unto me."

There will appear in the "Messenger" from time to time other articles dealing with our camp work. I know they will be very interesting and you will derive helpful suggestions as to how you can take a personal interest in "Our Camp". This is a vital and worthy endeavor to help build healthy youth, both in mind and



body. This is not an effort of just a few people that have taken on this tremendous task. Let it be the sincere concern of all our people. May we, with God's guidance, help to build a better world today for the men and women of tomorrow.



## OUR UNITED LUTHERAN CHURCH

When I returned to Winnipeg after attending the convention of the United Lutheran Church, held in Cleveland, Ohio, in 1946, I was asked by the pastor of the First Lutheran Church, Rev. V. J. Eylands, to speak to the congregation about the convention. Accordingly I addressed the congregation, at a morning service, in English, and at the evening service, in Icelandic.

A request was voiced that I give interested people more information in English about the United Lutheran Church. I did write four long articles for the Icelandic papers, and when I had finished that I felt I did not have time for any more work on that subject. I am going to imagine that this request is still being made, and if there should be several that have the same desire for information, I am going to imagine one representative of that group by my side, conversing with me.

I hear my friend ask: What is the United Lutheran Church, and why is the word "United" found in its name? Answering the first part of the question I can say: The United Lutheran Church is a General Church Body, the members of which are synods. In that respect it is like the federation of provinces in Canada and of states in the Union. Replying to the second part of the question I may have to use a few more words. It seems to be almost the genius of the Lutheran Church to be divided. To begin with it was organized in separate states of Germany, and when it spread to the Scandinavian countries, each country was organized separately. There was no hierarchy in the Lutheran Church as in the Roman. There was no central government for the whole Lutheran Church. Such being the situation, it is remarkable what one-ness of doctrine and spirit there is in our church in spite of all its divisions in organization.

When Lutheran people immigrated to North America and began to build up churches here, each Old World nationality, as a rule, organized in time an independent synod separate from other Lutheran Synods. Differences in viewpoints also caused some more divisions. After a while, particularly as people became more unified in speech and in the American way of life, they began to see that Lutheran unity was

something highly desirable and advantageous. Complete harmony in conviction of truth and the clear realization that in union there is strength and power to do more effective work for the Kingdom of God brought these people together. One such union took place in the year 1918. Then three Lutheran General Bodies in the United States joined in organic union. Their names were: General Synod of the Evangelical Lutheran Church in the United States, General Council of the Lutheran Church in North America, and the United Synod of the South. The name of the new church body thus formed was: "The United Lutheran Church in America". The word "united" expressed gratitude for and happiness in being brought together. They rejoiced in the enhanced power for testimony to Jesus Christ our Saviour. You can see how they loved the word *United*.

No doubt there was also woven into this word "united", a hope that this union would expand, and, if possible, all the Lutheran forces on the continent would be embraced in a United Lutheran Church on the continent. That dream has not yet been realized because our Church in this field is divided into three large General Bodies instead of being one organization. But our own United Lutheran Church has been growing since its inception in 1918. New synods have joined. At present 32 synods belong to the United Lutheran Church.

In 1939 our Icelandic Synod seriously considered joining this Church. Necessary information was sought and the matter carefully considered. Some of our men discussed it with Dr. F. H. Knobel, the president. He gave us honest and valuable information. It was decided to submit the question of joining to all our congregations. More than two-thirds of all confirmed members in our synod voted in favor of it. On the basis of that vote our synod made application in 1940 to the United Lutheran Church for membership. We were accepted and sent our first delegates to the convention of the U.L.C. at Omaha, Nebraska, in November that year.

Since that time our Icelandic Synod has been a member of the United Lutheran Church in America.

And now I turn to you, my invisible companion who represents whatever desire there may be among our readers, or might be awakened among them, to get better acquainted with our own United Lutheran Church, and ask you: What does it mean to be a member?

The most obvious answer to that is: a member of a society is one who belongs to it, one who made application for membership and was accepted. We might then ponder, why did you

join? Was it because you expected to derive certain benefits from joining, and if so were those benefits temporal or spiritual? Now there is such a thing as receiving benefits in a perfectly Christian way according to need and used according to the Holy Spirit. We assume that the motives of the Icelandic Synod in joining U.L.C. were pure and worthy of a Christian Synod; but when we have become members what does membership mean to us? I hear you say: the membership of a synod in the United Lutheran Church is of exactly the same quality as the membership of an individual in a congregation, and I consider that perfectly correct. What then should be the attitude of an individual member to his congregation? It should imply two things to him: he should regard his membership as a cherished privilege and a sacred duty. He sees the Church of Christ in the congregation, a body of men to whom is entrusted the preaching of the Word of God and the administration of the holy sacraments, the bearer of salvation through Jesus Christ, a lamp through which shines the Light of the World. It is a privilege to be a sharer in these spiritual and eternal benefits; and it is no less a privilege to be a sharer in the spreading of this gospel, to be a worker in God's vineyard of helpfulness, to be one of those to whom Christ said: "Ye shall be my witnesses unto the ends of the earth." What a privilege it is to be a member of a Christian Church. Everyone should regard it as a cherished privilege. It is also an undeniable fact that membership in a congregation conveys to the member a sacred duty. There is work to do, Sunday school to teach, sick to visit, need that must not be neglected, lives that must be brought the undying influence of Christ. There are also funds needed to carry out the work. It is the sacred duty of the member of the congregation to help in these things to the extent of his ability and opportunity.

In exactly the same way the Icelandic Lutheran Synod should look upon its membership in the United Lutheran Church as a cherished privilege; should consider it a sacred duty to have a fair share in its splendid Christian work.

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The Saviour in Gethsemane  
 Bowed low with mortal strife I see:  
 My conscience smites me, for I know  
 My sin, my sin constrained Him so.  
 Yea, all that weight of agony  
 The Son of God endured for me.

—Hallgrim Petursson, translated by  
 Bishop Pilcher.

## THE WORD OF GOD IN THE HOME

Do you hear the cries of little children from across the sea? Do you hear the muffled wailing of men and women of all ages in many parts of this earth? They are hungry; that is why they cry. There are millions of such people in the world. Hunger is an extremely distressful condition. Food is an essential to human physical life. It must be fed, not only occasionally on great feast days, but regularly every day. It does not even serve the highest purpose to be fed any kind of food. It must contain the necessary kind of nourishment, in proper variety and in the right proportion. Human life for any length of time cannot continue without food.

Scarcely will anyone doubt or deny this; but man is not only a physical body; he is also a spirit. We speak of Jesus Christ as the God-man. That is like two worlds or two kinds of existence united in one. While we would not call other men in the world God-men, it is undeniably true that every human being is constituted a spirit-man, again two kinds of existence united in one. That fact scarcely needs proof, because it is almost universally acknowledged to be true.

But how may the spirit of man be fed?

Jesus has something to say on that subject. In the sixth chapter of the Gospel of John, He says to the Jews: "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life to the world. I am the bread of life."

What then is this bread? It is spiritual bread; it is the spirit of God. How can we get this bread? There is a book called the Bible, divided into two testaments. In the Old Testament Christ is present in prophecy; in the New Testament, in fulfillment. The Bible bears testimony to Him. It is the word about Him; and it is the word that brings Him to us, and He brings us the spirit of God to feed our souls. He also gave us sacraments for the same purpose.

There is food for our souls in the Word of God.

How shall we use it?

But first let me emphasize the necessity of feeding on the Word of God. As the body will die if for a certain length of time it gets no food, so our Christianity will die if it is not fed, sufficiently, regularly, faithfully, devoutly. That is the rock-bottom fact on which I build what I am trying to say.

What is a good method of doing this feeding?

How has it been done in the past?

The first method that comes to your mind is to read the Bible. But how should that be

done? Individuals have often done this by reading the Bible from cover to cover. Others have read selections according to a system. In very many Christian homes family devotions have been conducted daily, consisting of Bible reading, prayer and hymn singing. Under the guidance of the Holy spirit all these methods have proved useful and have nourished the Christian life.

In these modern times the radio is largely used for morning devotions and also evening devotions, and many people listen devoutly.

Still another method is to issue devotional booklets to be used for private, individual devotions or for family devotions. I think many of the Christian denominations issue such booklets. Another practice which was much used and is still in use was to publish books that contained devotional exercises for Lent, or for some other period of the Church year. This was briefly referred to in our last issue. Some of these books were used year after year.

Let me mention one kind of devotional booklet. It bears the title, "The Word in Season," and is published by the Stewardship Committee of the Synod of the Northwest of the United Lutheran Church in America, 100 E. 22nd. St., Minneapolis 4, Minnesota, and may also be purchased from the United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa. There is a new series each year. I have used these booklets for many years, and I wholeheartedly recommend them.

So that all our readers may get an idea what they are like, I am giving you the exercise for Palm Sunday, and it now follows:

#### **Read Matthew 21:1-9.**

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

#### **Christ Is King**

Christ's journey on earth was drawing toward the close. The plot to rid the world of this "Imposter" was deepening. Soon He would be taken and with cruel hands put to death. Only a few bright, cheering scenes remained for Him, and Palm Sunday offered one of them. It took place over the road on which the son of David is now entering the city of Jerusalem. Here His father according to the flesh, King David, at one time with head covered and feet bare, fled away from Jerusalem. On this road, this day Christ rides in triumph into that same city.

This is one of the most remarkable spectacles the world ever witnessed. In meekness and humility He let them adore Him. Here the

multitude paid Him tribute and shouted His praises in one last public display. But it soon faded out. He was King for a day. When day was done He was nigh forgotten. It came from no depths and soon faded out. It came too late and it was far too little to turn back the tide of hatred that had risen against Him and that was to push him on to Calvary's hill.

The poverty, the lowliness and humility are not the only characteristic marks of this King, but they are the secret of His power. Through humility He rises to exaltation. He conquers while He apparently is overcome; through the cross He advances to the crown, through death to life.

PRAYER: Come into our hearts, Lord Jesus, and ever dwell with us. We adore Thee, O Christ, and pray for Thy help that we may sing Thy praises. Amen.

#### **The Lord's Prayer.**

Every human being is made to be the temple of the living God. Every home needs a family altar. The spiritual life must be fed regularly, faithfully by the Word of God.

Will you start having family devotions?



Help me, my Saviour, day by day  
To tread where Thou hast shown the way;  
And finish, in obedience true,  
The work Thou givest me to do.

—Hallgrim Petursson, translated by  
Bishop Pilcher.



#### **REMEMBER**

the birthdays of your relatives and friends; get a calendar with their names inserted under the dates on which they were born, to jog your memory.—The Junior Ladies' Aid of the First Lutheran Church is preparing a birthday cadendar for the year 1949. On it will be a picture in colors of the First Lutheran Church of Winnipeg, and in the date spaces, a great number of names of people that you know. You will not want to discard this interesting calendar, when the year is over; you will keep it as a memo.

All the names must be submitted before June 1st. Send yours **now** as well as your order for the calendar—10 cents for each name and 35 cents for the calendar to: Mrs. W. R. Pottruff, 59 Hespeler Ave., Winnipeg, phone 501 811, and Mrs. F. Thordarson, 996 Dominion St., Winnipeg, phone 35 704.



The whole spirit of Christian living should be in Christlike forgiving.

—From "The Word in Season".



# *Annual Convention Icelandic National League*

By HEIMIR THORGRIMSON

The twenty-ninth annual convention of the Icelandic National League was held in the I.O.G.T. Hall, Winnipeg, February 23, 24 and 25. Delegates from the various Chapters in Manitoba, Saskatchewan, British Columbia and North Dakota were in attendance.

The sessions were well attended and the numerous items on the agenda were for the most part handled with commendable vision and despatch under the able guidance of Rev. P. M. Petursson, who presided in the absence of the president, Rev. V. J. Eylands.

One of the subjects thus dealt with was the establishment of a Chair in Icelandic at the University of Manitoba. A report on this matter by Dr. P. H. T. Thorlakson showed that approximately \$67,000 have already been raised for this purpose, but a substantial part of this sum has been advanced on the condition that the immediate objective of \$100,000 be reached by January 15, 1949. The convention tendered a vote of thanks to Dr. Thorlakson for his excellent report and then voted \$2,000.00 to this worthy cause.

Another matter of even greater concern to the rank and file was the question of building an Icelandic Memorial Centre in this city. A standing committee, appointed at last year's convention, reported through its chairman, Mr. Paul Bardal. Tentative plans and estimates were submitted to the convention. As a result of these submissions the convention went on record as being prepared to sponsor this great community endeavor and also gave its executive authority to dispose of the League's property on Home Street (formerly the Jon Bjarnason Academy) as a contribution to the building fund, as soon as sufficient support is forthcoming to make the completion of this project reasonably certain.

During the year, outstanding work for the League had been done by Mrs. Holmfridur Danielson, in supervising instruction in Icelandic, providing equipment for the work, getting teachers and organizing classes in various districts. It entailed much work, including travelling and conferences.

At the closing session the convention conferred honorary memberships on Dr. Torbergur Thorvaldson, Professor of Chemistry at the University of Saskatchewan, and Dr. Arni Helgason, the well-known Chicago industrialist.

Rev. P. M. Petursson was elected president

for the coming year, and Prof. T. J. Oleson was elected vice-president. Otherwise the executive remains unchanged.

The social gatherings held in connection with the convention were exceptionally well attended.

On Monday evening, February 23, the annual concert, sponsored by the Icelandic Canadian Club, was held in the First Lutheran Church. Mr. Axel Vopnfjord, the club's president, was in the chair. Guest speaker was Rev. J. I. McKinney, and other items were: violin solo, Mrs. Irene Thorolfson; vocal solo, Mr. Kerr Wilson; moving pictures in color shown by Dr. Dr. L. A. Sigurdson; and a male voice choir under the direction of Mr. Wilson, sang three numbers. On Tuesday night the Icelandic Chapter "Fron" held its 28th. annual concert in "Islendingamot". The president, Prof. T. J. Oleson, was in the chair. The main speaker was Dr. Arni Helgason from Chicago, who also showed some moving pictures of Iceland. Other items were: vocal solo, Mrs. Rosa Vernon; piano solo, Miss Thora Asgeirson; recitation, Mr. Ragnar Stefansson; and Icelandic poem, Dr. S. J. Johannesson. The third concert, which was sponsored by the League, was held in the Federated Church on Wednesday. Rev. E. H. Fafnis was in the chair, while Rev. Eirikur Brynjolfson was the guest speaker. Others to appear on the program were the Misses Dorothy and Ethelwyn Vernon with a duet and vocal solos; Mrs. Elma Gislason with vocal solos; and Mr. Allan Beck with a violin solo. Dr. Arni Helgason also showed his pictures from Iceland.

In the opinion of many observers, this 29th. convention was one of the most successful ever held by the League.

*Kindly let me have your  
"NOTES"  
for the April Issue by  
March 31st, 1948*

## "ONE OF THE BEST LEGAL MINDS IN CANADA"

On the fifteenth day of October, 1947, the University of Manitoba conferred the honorary degree of Doctor of Laws on four citizens of Winnipeg, all of whom had rendered distinguished service to Manitoba through the University.

One of these citizens was Mr. Justice H. A. Bergman. He was born of Icelandic parents, in Gardar, N.D. His father, Mr. H. E. Bergman, was the first Iclander elected to a legislative assembly in the United States. Mr. Justice Bergman was graduated from college at the age of 18 and in law from the University of North Dakota at 21. He practised law in that state for a while. Then he decided to come to Winnipeg, became a Canadian citizen, was graduated in law from the University of Manitoba, practised law here and lived in Winnipeg until he died.

So far as I know only one other man of Icelandic stock has been granted an honorary degree by this University, Vilhjalmur Stefansson, the Arctic explorer. Rev. H. Sigmar was made a Doctor of Divinity by United College, which is in affiliation with the University.

An editorial in the "Free Press", October 16, gives some account of the four persons honored on the occasion referred to, especially with a view to showing why they had been so honored. I quote some of the things therein said about Dr. Bergman.

"He is one of the best legal minds in Cnaada, with a profound grasp of both civil and criminal law. He was a marked man almost from the outset of his career. He had come here from his native North Dakota in 1904 and four years later was called to the Manitoba Bar. Within another year he had appeared before the Supreme Court of Canada as sole counsel and won his client's case. This was a remarkable achievement for a young man who had, it is true, some short experience of law practice in the Dakotas, but was nevertheless a newcomer to Canadian courts.

"His subsequent career fulfilled that early promise."

He was president of the Manitoba Bar Association, 1929-31, also president of the Manitoba Law Society.

Dr. Bergman entered other fields of service. "As a member and vice-chairman of the Board of Governors of the University of Manitoba, he took a leading part in the solution of difficult and sometimes painful problems during the thirties. As a resolver of legal tangles he was superb. Then later as chairman of the board, he displayed a conscientiousness unexcelled in

public service. His contribution to the university was a magnificent one."

A later editorial in the same paper speaks of "his wise counsel and above all his indefatigable labors on the board of governors. In part, they involved the study of university legislation across Canada, with a view to finding a basis for welding together the medical and agricultural colleges and other units of the University of Manitoba. The resulting draft was accepted by the legislature almost without a change."

To our deep sorrow that splendid mind is no longer with us. For the last several years Mr. Bergman's health had not been good. He passed away at the age of 66 at his home, January 20. His largely attended funeral took place Jan. 22.

I have referred to Dr. Bergman's clear, well stored, well regulated mind; but he had heart as well as mind. He was a devoted friend, a fine man from every point of view, helpful to his associates, kind to the needy. He was loyal to the noble traditions of the Icelandic race and well versed in Icelandic. Throughout his life he was sincerely attached to the church of his childhood, the Lutheran Church. For many years he was an active member of the First Lutheran Church in Winnipeg. Sometimes he was a delegate to the conventions of our Icelandic Synod. He took a leading part in the work of revising and writing, in English, the constitution of the First Lutheran and also the constitution of our Synod. He was a loving and a happy member of his own family circle with his wife, Emilia Sigurbjorg and their three children: Ethel Ingibjorg, Norman Stephen, and Eric Herbert. From his youth he was a sincere and efficient worker in God's vineyard of useful service and was found to be His faithful servant.

## "THE PARISH MESSENGER" APPRECIATED

By MRS. RANNVEIG K. G. SIGBJORNSSON

"I like that paper. It tells us so much about our people. In fact I would not know anything about my people were it not for "The Parish Messenger".

This is what a lady said to me the other day. Then she asked: "Isn't there something doing yet, in the Lutheran Church in Leslie?"

Not that I knew of.

"Will someone be coming soon?" she further asked.

I could not tell her that.

Other people, who read both languages, have also voiced their appreciation of "The Parish Messenger". It is in quite many homes now, in the Vatnabygdir.